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INTERNATIONAL BIBLE STUDY.

April 3rd, 1881.——*Luke* 1. 5-17.

The lessons for the quarter upon which we now enter are all taken from the Gospel of Luke. It may be well to say something about Luke and his Gospel. For our knowledge of Luke we are dependent upon his own writings and those of Paul. It must not be supposed however that Luke makes himself prominent in his writings. The contrary is the case. He carefully avoids references to himself except such as are implied in the use of the first person plural. Acts xx. 5—xxviii. 16. The Acts of the Apostles were probably written when Paul was a prisoner at Rome, at the close of the two years referred to in the last verses, about A. D. 63. The beginning of the Acts of the Apostles shows that this work is the sequel to one in which Luke had given an account of the life and death of the Lord Jesus Christ, our present Gospel of Luke. He was doubtless encouraged by the Apostle Paul to believe that God was calling him to prepare these narratives. Our own opinion is that in all probability the Gospel of Luke was written in the course of the two years which Paul spent in prison in Ceasarea, before being sent to Rome. Paul's friends were allowed to visit him, and Luke appears to have been with him, with the exception perhaps of an occasional visit which he made to Jerusalem to see the Christians there and converse with those who had known our Lord in the flesh. Luke is thought to have been of Gentile descent, (compare verses 11 & 14 in Col. iv.) a proselyte to Judaism before finding the Messiah. He was a man of more culture than the generality of converts, and possessed of habits of mind well fitting him to prepare a cronicle of the events which had led to the establishment of the Christian Church. We suppose this Gospel to have been written A. D. 59 or 60. In his brief preface he says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us who from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." From this it appears that many accounts of the life and ministry of Christ had been furnished during the 28 or 30 years that had elapsed from the time of Christ's resurrection. In the nature of things nothing would be so generally sought or prized, in the Church of Christ in Judea or abroad, as reliable details of the life, teaching, sufferings, death and after life of Christ. It is possible that some pretended accounts were furnished by parties not favourable to Christianity. At all events we have the not-to-be-questioned evidence of Luke, which is not indeed that of an eye-witness, but none the less reliable on that account. He is a perfectly competent witness with regard to what was most surely believed among the very first Christians many of whom had been eye-witness of the events which they related to this careful and considerate chronicler. No one demands that Tacitus, Livy or Herodotus should have been eye-witnesses of the events which they narrate in their histories. Christians believe that Luke prepared his narratives under the guidance of the Holy Spirit, who took care that the coming genrerations should have a perfectly reliable account of those truths which they hold as of sovereign importance. It has been said that Matthew's Gospel was written primarily for the Jew; Mark's for the Roman; Luke's for the Greek; and John's for the Christian; and there is much to favour this classification. But we must hasten to our lesson.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." 6 They were eminently devoted, consecrated servants of the Lord, believing themselves to be under as much obligation to observe those precepts which were out of fashion in the religious world as those that were in fashion. They had a single eye to the will of God, which they believed to be the will of One who was consulting in all things their highest good. They recognized him as the source of all goodness and regarded their righteousness as much more the gift of God than any product of their own natures. This is the account of their characters given in the sacred oracles. They were righteous, unexceptionably obedient, blameless. But does not the Scripture declare that "there is none righteous, no, not one?" We must distinguish between what the Scripture says about man as he is by nature, and man as controlled by the grace of God. Zacharias and Elizabeth had had one great disappointment; the long-cherished desire for a child had not been gratified, though they had pleaded earnestly with God about it, and thought sometimes that they were offering the prayer of faith. But so far from losing confidence in God because of this shadow on their pathway, they had learned to walk with him only the more humbly and heedfully. Observe that they were *righteous before God.* They did not take pains to commend themselves to the regard of even good men; they did all things with the consciousness of God's eye upon them.

"Fear not, Zacharias, thy prayer is heard." Many years had gone by since they had ceased to offer this prayer, for they had supposed an answer at such an advanced period of life impossible. But the Lord had chosen the best moment for the granting of the answer. They were not merely to have a son, but a son to be honoured above all men, in being the precursor of the Messiah. Many would rejoice at his birth; he should be great in the eyes of the Lord, greater than all the prophets who had gone before him, because of his nearness to the Messiah; he should drink neither wine nor strong drink; a Nazarene, consecrated to the Lord, finding in communion with God a hundred fold compensation for all the pleasures of mere sense and appetite. He should be filled with the Holy Ghost, even from his mother's womb. Yet he that is least in the kingdom of God is greater than he. The power of the Spirit in us, is proportioned to the fulness of the truth communicated to us. The Spirit of God is the Spirit of truth, and it is through the truth that he reveals his power.

"In the spirit and the power of Elias.' It was not his privilege to receive the prophetic unction promised by Joel, a gift reserved for the risen Saviour to bestow. But he had the fulness of the Spirit belonging to his dispensation. The great distinction of Elijah was that he brought down the testimony of heaven against the idolatry of his day.

"To turn the hearts of the fathers to the children." To reinstate the long-neglected standard. What we want to-day is that the ideas of duty and privilege entertained by the apostolic fathers, should be entertained by us their children, and that they should live anew in us.

WEEKLY REVIEW.

—The following, clipped from a Canadian paper, has been sent us by a friend:

Mrs. Cross, better known as Miss Evans, and best known as 'George Eliot,' began life as a Christian. She gradually drifted away to infidelity and seemed to end in "Agnosticism." But she was married to Mr. Cross by a Church of England minister, with the Church of England service. This was an indication that there was some Christianity about her still. When she died a few weeks ago the leading English "Agnostics" discharged the duties of chief mourners, for her husband, Mr. Cross, has been an invalid almost ever since his marriage. They held a service at her funeral which curiously indicated the hold that religion has upon us all when in the presence of death. Dr. Sadlier made the principal address from which the following is an extract:

"My fellow-mourners, not with earthly affections only, but also with heavenly hopes, let us now fulfil this duty which is laid upon us. . . . As the noblest lives are the truest, so are loftiest faiths. It would be strange that she should have created immortal things, and yet be no more than mortal herself. It would be strange if names and influences were immortal, and not the souls which gave them immortality. No. The love and grief at parting are prophecies, and clinging memories are an abiding pledge of a better life to come. So, then, we may take home the words of Christ, 'Let not your heart be troubled. *Ye believe in God; believe also in Me. In my Fathers' house are many mansions.*' Great and dear friend, we bid thee farewell; but only for a little while, till Death shall come again and unite forever those whom he has separated for a time."

*Then followed the Lord's Prayer and a petition that "when our hour of departure comes we may rest in Thee, and have part in the great gathering of Thy faithful servants and children in Thy Everlasting Kingdom." The funeral ended with the benediction: "Now may He who hath given us *everlasting consolation and good hopes through grace*, comfort our hearts and establish us in every good word and work."*

How well this incident illustrates Mrs. Browning's lines :

> "Eyes that the teacher cannot school
> By wayside graves are raised
> And hearts cry. "God be merciful"
> That ne'er cried, "God be praised"

Agnostics say that nothing can be known about a world to come, and that it is not possible that there should be any promises for our hopes to rest on with regard to a coming life. And yet at the very apex and culmination of this life they find themselves compelled to stretch out their hands to the unseen and unknowable. They find the need of a hope when they reach the grave. They have seen caterpillers dying into a chrysalis and emerging gloriously as butterflies, and yet think it folly for any body to imagine that the Creator of the caterpiller has provided for dying man a hope beyond the grave. But what God has not provided they find themselves compelled to clutch at. The difference between them and the Christian is that they have no word for their hope to rest on and the Christian has. The latter knows God and knows him to be a God of hope, and understands the conditions of the hope that maketh not ashamed.

—The *Southren Cross*, published at Melbourne, has very much to say, in its issues of Feb. 5th and 12th, of the Rev. Dr. Cairns who died at that place Jan. 30th in his 80th year. He was one of those who took part in the disruption in 1843 and has for a great many years been residing in Victoria doing faithfully what his hand found to do for the Lord. The following extract will give some idea of the estimate in which he was held in that community.

He drew together and welded into one the scattered sects of Presbyterianism in this Colony. He founded Chalmers' Church, one of the best, most influential, and most fruitful of the Evangelical churches of Victoria. He was a born preacher, endowed with a gift of strenuous and magnetic speech which, in his happier moods, gave him the power of swaying his audience at will ; and he was lavish of service to the pulpits of all denominations. He carried into everything he undertook an intensity of will that made failure almost impossible. He was a thelologian, an organiser, a pastor; and in everything eminent and successful. He was the natural leader of the Evangelical party in Victoria, the foremost soldier in a hundred gallant fights for truth and for principle.

And yet, while remembering all that Dr. Cairns accomplished, it is impossible not to feel that the man was greater than his work. In the ears of thousands his name is the synonym for some of the noblest things known to man; a blameless life, on whose long line of four score years rests not one shadow; a knightly courage that was incapable of fear ; a reverence for God's word that rose to a passion; a generous sympathy with every good cause that made him count no cost too great at which to serve it ; an intense scorn of wrong, an intense love of right ; a lofty and strenuous faith that made him a pillar to which weaker men clung. He had contagious enthusiasm, a magnetism of personal conviction, a fire as of anthracite alike in his hatred of falsehood and his love of truth, which made him a real *anax andron*. Against the cloudy sky of the everyday world, and amongst the crowds of ordinary men, a figure like that of Dr. Cairns stands with something of heroic air ; with something of the loftiness and scale of an antique statue.

The *Southern Cross* publishes the sermon which Dr. Cairns was to have preached on the very Sunday morning when he was called away from earth, and which was finished by him the preceding night.

—We regret to learn that our friends in Calcutta who, about the middle of last year, started the religious weekly known as the *Star in the East*, have found it necessary to abandon this good work, not, we infer from the terms of the announcement, because they are weary in well-doing, but because the public have not appreciated the work in which they had embarked. While we regret to learn this, we cannot say that we are such surprised at it. There are many things to hinder the success of religious papers in India. The religious reading community is very limited, and the greater part of these take the excellent religious periodicals that are published at very cheap rates at home. The English in India are much more interested in what is going on at home than in what is going on here. Another thing that militates against the long life of a religious paper is the shifting character of the English population in India. When the right man has been found for the editorial chair, there is no guarantee that he will continue in the country. Still we think that the good people in Bengal should have rallied to the support of this evangelical journal. It is not to their credit that when the *Indian Church Gazette*, the organ of a particular body, is preparing to appear more frequently, a truly Catholic paper should have to be given up.

—We intended to make some remarks about the way in which the *Bombay Guardian* had managed to live on for thirty years, in our issue of the 5th inst. which was the beginning of the 31st year, but it escaped our mind. Dr. Murray Mitchell, now again among us, had much to do with the *Bombay Guardian* during the first three years of its existence. On the departure of Dr. Stevenson in the spring of 1854 it passed into the hands of the present editor. During the years that have supervened its doom has been frequently pronounced; twice it actually ceased to appear, and remained in the tomb for seven months on one occasion. For about twenty years it yielded no revenue whatever, scarcely paying the expenses of printing.

—A Calcutta contributor in our issue of the 5th inst. raised the question 'What can be done to cope with the Native liquor shops?' He seemed to think that the Natives would not frequent tea or coffee shops. There are a good many coffee shops in Bombay for the use of Mahomedans and we observe of late an improvment in the appearance of these, and note also that tea as well as coffee is furnished, at very cheep rates. Let this thing grow, and let those who can, encourage it. A correspondent says: "Might not a place where cheap drinks, made from different fruits, and bottled in a compressed or essence form, were sold to be drunk on the premises, with the addition of a little soda and good fresh water, presided over by a high caste man, prove of some use? Any thing in the way of amusement that could be had for very little, as a magic lantern, might act as a counter attraction to the liquor-shops."

—We are much indebted to the brother who has kindly sent us this notice of the camp-meeting at Futtehpore :

Waiting a few hours here, for the train on my way from the Allahabad district camp meeting held at Futtehpore, I thought I would drop you a few lines. Things have passed well. God has been glorified, souls have been saved, God's people built up and quickened, and some have entered into the rest of faith. One of the most pleasing and interesting features of the services was the interest manifested by the natives and the large attendance of all classes and ranks. One of the morning services was devoted exclusively to native preaching, but a number of them, having a knowledge of English, came also to the evening service, and even remained to the "after meeting." We are confident that, if the good work could now be wisely carried on by one of God's little ones, full of faith and the Holy Ghost, an abundant harvest of souls would be gathered in from the native ranks.

It was gratifying to hear, from some of them, the expressions of regret that the camp meeting services were brought to a close. We remember, as we write, that Futtehpore was very frequently visited by the late Rev. Mr. Isaacson, Allahabad, who in identifying himself with the natives and working in their midst endeared himself to them, and his name is still as precious ointment poured forth. Thus, in part at least, we accounted for the unusual interest manifested by the natives. The arrangements for board and accommodation were all that could be desired and were gratefully appreciated. So many as fifteen tents were pitched exclusive of the preaching, dining and cooking tents, besides which, accommodation was provided for a number of ladies by the kindness of the residents in their own homes.

Much praise is due to the brethren who had charge of these departments and also to the kind people of Futtehpore. The general attendance, though not very large, was good, as many as fifty being encamped on the ground at once, and we realized all through that God was with us.

P. S.—You may add, as an item of interest, that on Saturday, the day preceeding the closing of the Camp meeting, an informal district conference was held on the ground. It was opened by prayer and an experience meeting after which the following subjects were discussed.—

1st. Holiness and how to present it,
2nd. Our relation to native work.
3rd. The class meeting, its importance, and how to sustain it.
4th. Pastoral work, visiting &c.

J. Lyon. Pastor
M. E. Church, Mhow.

—Mr. Monier Williams, writing about the Parsees in the *Nineteenth Century*, falls into the very common mistake of speaking of the Parsee costume as distinctive. Their hat is not theirs ; it is the identical hat worn by a class of Guzrrati Wanis, and would seem to have been adopted by them after landing in this country ; and the robe which they put on on ceremonial occasions is the same as that worn by the *parabhus* on their festive occasions.

—Among the arguments brought against the proposed extension of the tram, by Rao Saheb V. N. Mandlik, (the gentleman who had himself weighed against silver to be distributed to Brahmins,) is that the religious susceptibilities of the Natives were wounded by the disturbance caused to funeral parties. In the matter of funerals there is very little consideration shown for the susceptibilities of Christians, who are compelled to take their dead a distance of from four to seven miles, while the Mahomedans and Hindus are allowed to keep their burying-places and burning places in the heart of the city. The proportion of the Christian

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dead is but two or three per cent of the whole, and the poor among them are frightfully incommoded by the present arrangements. We do not see how the tram-car can interfere with funeral parties more than other carriages would do. If they claim the right to occupy the whole street it is time this claim were disallowed.

—The Report of the Commissioner sent by the Gen. Assembly of the Ch. of Scotland to investigate matters connected with the Blantyre Mission, has reported unfavourably. There was at one period an assumption of authority that does not appear to have had any justification, though possibly the parties concerned thought that they were acting wisely. A man guilty of theft was punished so severely with flogging that he died. Another man found guilty of murder was executed. The missionaries will doubtless be recalled. It must be remembered that the mission was planted in a region where there was no constituted authority to which complaints could be referred for solution, and the managers of the mission believed that it was for them to adjudicate in cases of misdemeanour.

—The Annual meeting of the Bombay Auxiliary Bible Society, and that of the Tract and Book Society were held unitedly at the Bible Society's room, on Tuesday last at 8 p. m., Major Oldham in the chair. The report of the Bible Society was read by the Rev. Mr. Carss, Secy., and that of the Tract and Book Society by the Rev. Mr. Grieve, Secy. On behalf of the Bible Society the Rev. Dr. Murray Michell, the Rev. Mr. Scott, the Rev. Mr. Deimler, and P. Chrystal Esq. addressed the meeting; on behalf of the Tract and Book Society the Rev. Mr. Squires, Rev. Mr. Bourquin, Rev. Apaji Bapuji and Dr. Partridge. The attendance was exceptionally good. Dr. Mitchell mentioned some of the encouraging things that had arrested his attention in his recent visit to Japan and China. It was a great pleasure to many to hear again, after so long an interval, one who for so many years was *magna pars* of the work carried on by these Societies, and to note that the rolling years had not abated his energy and fervour in the cause of the Master. Valuable remarks and suggestions were made by the other speakers. The operations of the Tract and Book Society during the last year were of unusual magnitude as regards the sale of English publications. Total sales, Rs. 20,224, of which about nine tenths were from imported books. It should however be borne in mind that the vernacular books are sold at very reduced prices, so that the disparity in receipts does not at all hold good in the number of books. We shall have occasion to notice again the work of these societies when we receive the printed reports. We should mention that W. Simpson Esq., who has been the Hon. Secretary of the Tract and Book Society for some years, and to whose wise and faithful management it is largely indebted for the excellent position it now occupies, has lately resigned, and the Rev. A. C. Grieve been appointed in his place.

—Candahar is to be made over to the tender mercies of Abdul Rahmon, without the slightest evidence that the people of Southern Afghanistan want him for their ruler, and with little probability that he will be able to continue on the throne erected for him by the English without any English force to back him. This seems to us a most unfortunate solution of the problem. No one could more strongly condemn the policy that took our troops into Afghanistan; but looking at the country in its present disorganized state, when there is really no power that pretends to be dominant there but that of the Government of India, we should have vastly preferred that this Government should have maintained its footing there until the people had had the opportunity of seeing what Western ideas could do for the country. After the expenditure of so many millions we are just about where we were five or six years ago, and Afghanistan is just as hostile and just as treacherous. Is there a soul living who imagines that Abdul Rahmon cares a snap of his finger for the Government of India any longer that it shall seem for his interest to look to it? The sovereign of Cabul can only have the confidence of his own people by renouncing the friendship of England, and it will continue to be so till the people of that country get the opportunity of seeing what British rule really is. If there had been a railway to Kandahar, we believe that not many years would have elapsed before the people of the country would have been soliciting an extension of it. Abdul Rahman has, in his own country, the reputation of being a very cruel and imperious man, and such a reputation means much in Afghanistan.

—We are very glad that Mr. Gladstone has had the magnanimity to make peace with the Boers without first trying to redeem the honour of England by defeating them. No one doubts that England could, if she chose to make the outlay in men and money, subdue the Boers, or any other power in Africa; but what would be gained by it? The glory of England is not in her military prowess. She is too great to go in for that kind of distinction.

—Fourteen Maharajahs, regarded by their own worshippers as incarnations of deity and by others as incarnations of lust, lately came together in the small town of Neriad in the district of Kaira, and upward of a hundred thousand of their deluded followers assembled there to take part in the ceremonies of the Chuppan Bhog festival. Great pains were taken by the authorities to prevent the outbreak of disease and to regulate the crowding so that no lives might be lost. Some thirty persons were so injured that they had to be removed to the hospital. The devotees of the Maharajahs are found among the Bhattias and Wanis. Besides consecrating their own persons and those of their wives and children to these incarnations of Krishna, enormous wealth is poured at the feet of these supposed divinities. One Bombay merchant made a present of Rs. 20,000, says the correspondent of the *Times of India*. Some sanguine persons supposed that the exposures made at the Maharajah Libal Case in 1862, would have the effect of opening the eyes of the deluded Vallabhacharyans to the monstrousness of this system, but there does not appear to have been any marked diminution of the wretched delusion.

—The telegraph announces a fearful casualty at Nice, where a hundred persons have perished in the burning of an opera house. Profound sympathy with the friends of those who have died under such painful circumstances, will be awakened wherever the announcement is flashed throughout the world. We could have wished for the unhappy ones thus caught away from earth, something better than to bid farewell to life under such circumstances. When we call to mind the high responsibilities of life, its relation to the future, the infinite issues that connect themselves with our fleeting moments here, it deeply saddens us to hear of so many dismissed from life through the flames of a burning theatre.

—The adopted son of the late Maharajah of Mysore having attained the age of 18, the Government of India, in comformity with the engagement made in 1868, have made over to him the Government of the country. The *Times of India* publishes the proclamation issued yesterday by the new ruler in which he engages to uphold the existing laws and rules, grants and settlements, courts of judicature etc.

—*Sunday Mirror:*

An esteemed friend in London thus writes, in a private note, on the theology of the east:—"There is no problem of philosophy and religion that has not been a subject of deep and anxious thought among your ancient and modern thinkers. We have done some good work too in the West, and I do not write to depreciate the achievements of the Hellenic and Teutonic mind. But I know that on some of the highest problems of human thought the East has shed more light than the West, and by and by, depend on it, the West will have to acknowledge it. There is a very able article in the last number of the *Edinburgh Review* (January 1881), on Dr. Caird's Philosophy of Religion. Dr. Caird is a representative man in England, and more familiar than most Englishmen with the solid work of modern German philosophers. And what is the last result at which Dr. Caird arrives, and of which even the *Edinburgh Review* approves? Almost literally the same as the doctrine of the Upanishads! Dr. Caird writes: 'It is just in this renunciation of self that I truly gain myself, for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourselves is in reality our truer self.'"

When self is renounced for the universal, Caste becomes impossible. This disposes of the claim put forth for the Upanishads. What there is of truth in the doctrine stated is taught by Christ and by him alone.

—The *Dnyanodaya* says:

During the coming week there will be quite an exodus of missionaries from Bombay. Among those who will go are Rev. C. W. Park, for many years and till lately the able editor of this paper; Rev. S. R. Wells of the Amer. Marathi Mission who has faithfully worked at Bhuinj and Panchgani in the Satara district; Miss Norris, the efficient lady physician in Bombay, who is connected with the same mission; and several ladies of the Zenana Mission in Bombay. Their many friends will wish them a safe voyage and a good rest. Several of them expect to return after a furlough.

PRACTICAL SANCTIFICATION.

In the *Guardian* of the 12th inst. I found an article entitled "Jacob Schoonerhaven on Sanctification" which I read with very great satisfaction. For months past I have deeply felt that the doctrine of entire sanctification has been too lightly held and professed in India. It is wrong to judge our brethren, or set up standards of our own, but on the other hand it is very wrong to ignore the test of "fruit," or to assume that every one who is bold enough to bear his testimony must be accepted as a credible witness of full salvation. When we say that ten, twenty, or thirty persons have been cleansed from all sin in a certain meeting, do we really mean that they have entered upon and are now living a life wholly consecrated and sanctified to God? If so, the following facts may be observed respecting them.

1 They will cease to take offence when

petty slights or wrongs are inflicted on them.

2. They will cease to cherish ill feeling toward others, and will cease to speak ill of other Christians.

3. They will cease to have grievances. They will not weary and worry their friends by talking about how they are wronged.

4. They will cease to profess great love for Christian brethren as a preface to a string of unkind things said about them. "I always *did* like Bro. A., he is a good man, *but*, etc."

5. They will cease to pretend that their enmity is not enmity, but only disapproval of other people's "ways," that their anger is not anger, but only "just indignation."

6. They grow less severe in dealing with the weak. I have known some professors of entire sanctification who seemed equal to a whole fire brigade in quenching smoking flax.

7. They will live above feelings of envy and jealousy. This is a test which goes near the very root of the self nature.

8. They will be slow to believe an evil report.

9. They will keep the bridle-rein of the curb worn in their own jaws well in hand.

10. They will never feel pleasure in talking about the evil doings of others, and never pretend they feel pain in joining in such conversation, which it is perfectly evident that they do not.

I am a believer in entire sanctification, in love made perfect. I believe Paul meant what he said when he dictated to his amanuensis the thirteenth chapter of first Corinthians. But I fear that many who are greatly blessed in earnest meetings do not really obtain *this* blessing, and when they profess it in the most public way and yet at the same time let it be seen that self is most keenly alive in them, they injure themselves and at the same time bring reproach on a sacred cause.

Another source of confusion and spiritual loss is found in the more or less unconscious backslidings of those who have once enjoyed this grace, but have fallen from it. All such should distinctly avow the fact. Samson did not pretend that he was still clothed with superhuman might after he had betrayed his trust. It would have been vain for him to have tried to do so. Good men and women who have in past years, perhaps very recently, been full of power and grace, through unbelief or unfaithfulness sometimes lose their treasure and become spiritually weak and impoverished. It is wrong for such to go on giving a "definite testimony" which is not true of the present state of the heart. In testifying for Christ it is infinitely more important to state the exact truth, than to use a particular phraseology. It is very easy to err by setting up a standard which is too high, but when we practically lower the standard to the level of a very ordinary believer's experience, and then proclaim this to be the gospel of an uttermost salvation, we fall into very serious error indeed. If we have nothing better to show to the world than the experience with which all Christians have become familiar, it is hardly wise for us to assume that we have risen triumphantly above the world and sin, into a region of unclouded day. But we *can* rise into such a region, and the more of seeming failure there may be in the attempt, the more imperatively necessary does it become for us to let it be seen that we "walk in the light."

J. M. T.

GOD'S ORDER.

IV.

We have seen by the preceding paper that God's covenant requires every member of the church to be free from sin. The idea of a church being composed of believers [regenerated persons] only, is peculiar to Protestantism. Accordingly, a church has been defined as "A congregation of *faithful* men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance." This definition of a church given by the Church of England and the Methodist Episcopal Church, expresses the view of all the great communities of Protestantism.

According to Protestantism, the church is the organic manifestation of the kingdom of God. And a true church is known from a false one by the correctness of its doctrines and the purity of its members.

That the foregoing standard is the historic basis of Protestant Christianity is evident.

Sir. William Hamilton says: "Assurance, personal assurance (the feeling of *certainty* that God is propitious to me, that my sins are forgiven) was *long* and *universally* held in the Protestant communities, to be the criterion and condition of a true saving faith."—Discussions of Philosophy, p. 508. Mr. Wesley, speaking of the direct witness of the Holy Spirit, says: "I apprehened that the whole Christian church enjoyed it... I really conceive that all reformed churches of Europe did once believe, 'every true Christian has the divine evidence of his being in favor with God.' I know likewise that Luther, Melanethon, and many, if not all, of the reformers frequently and strongly assert that every one is conscious of his own acceptance with God, and that by a supernatural evidence."

In harmony with historic Protestantism we introduce our next proposition.

4. *God's Covenant demands a pure Church for the Conversion of Sinners and their Christian Training.*

Psa. 51: 1-13; Isa. 35: 1-10; 52: 9-10; 60: 1-11; 62: 1, 3; Jno. 13: 34-35; Acts 9; 31; 2 Cor. 6: 14-18; 7: 1; Titus 2; 14-15.

A. The Promise to the people:—

Ezek. 37: 26-28; Joel 2: 15-17, 28-32; Micab 4: 1-4; Zech. 12: 8; Mal. 3: 1-4; Acts 2: 38-47; Rom. 12: 1-2; Luke 1; 67-79; Acts 1: 8; 2: 38-39.

B. The Charge to Ministers:—

Ezek. 33: 1-16; 44: 15-16; Hosea 4: 6; 1 Tim. 4: 12-16; 5: 21-22; 2 Tim. 2: 22.

C. The false Prophets rebuked:—

Deut. 18: 20; Psa. 50: 16-17; Jer. 14: 14-15; 23: 1-2, 30-32; 28: 15-17; 29: 30-32; Ezek. 13: 1-16; 22: 23-28; 33: 1-16; 44: 4-9, 15-16, 23; Matt. 7: 3-5; Rom. 2: 21-24.

D. The People warned against false Teachers:—

Jer. 23: 16-22; Matt. 7: 15, 16; 24: 11, 12, 24; Acts 20: 28, 29: 2 Cor. 11: 13-15; 2 Pet. 2: 1-3; Rom. 16: 17; 1 Jno. 4: 1; 2 Tim. 3: 1-5.

E. An impure Church rebuked:—

Matt. 23: 1-39; 1 Cor. 1: 10-13; 3: 1-9; Heb. 5: 12, 13; Jude 3-9; Rev. 2: 1, 5, 12, 14-16, 18, 20; 3: 14-16.

F. Examples of a pure Church:—

Matt. 10: 5-15: Luke 3: 2-6; 24: 46-49; Jno. 15: 1-8; Acts 2: 1-4, 41-47; 3: 22-26; 4: 32, 33; 5: 1-14; 9: 31; Rom. 12: 1-16; 1 Cor. 12: 7-13; Eph. 4: 7-16; 2 Thess. 1: 3; Rev. 19: 7-21: 21: 9-27; 22: 17; Col. 1: 1-12.

Every Christian is deeply interested in saving mankind from sin. The best method to secure this end, has often been a question. The only true method is the scriptural one. The above passages prove beyond a doubt that God's plan of saving man requires, as an instrument, a holy church. Such being God's plan, to ignore it must be sinful; and to substitute another, must be impious.

This master-stroke of Satan has been unobserved by many. If Satan cannot induce man to pursue a wrong object, he will entice him to follow a good object by a means inadequate or subversive. To save the world is so noble an end, that the unscriptural method of trying to do it through an unsanctified church is not suspected.

The "church in the wilderness" refused to go into Canaan at the command of the Lord; yet they afterwards "presumed to go up" *ayainst* God's remonstrance and without "the ark of the covenant": so, the church in modern times, has sometimes refused God's method of saving the world; and has presumed to save it by methods contrary to God's explicit word.

When God has sent his Son, his Spirit and his word to save mankind by a designated plan, it is not possible that another plan can succeed. The direct and only successful method of saving this world from sin, is set forth in our Lord's plan: "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That *they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*" Jno. 17: 19—23.

S. P. J.

BOOK NOTICES.

"The Life of Alexander Duff, D.D. LL.D." Popular edition. Hodder and Stoughton. This is Dr. Geo. Smith's life of Dr. Duff brought within more moderate dimensions and sold at half a guinea. Our ideas of the price at which a valuable book may be expected to be popular, are perhaps extravagant but we should have thought that the price put upon this book would hardly bring it within the reach of the generality of readers. But this is a matter that the publishers may be expected to understand. It is certainly a very considerable and inviting volume in its reduced proportions, an 8vo. of nearly 500 pp. beautifully printed and attractively got up. The abridgement has, we think, been very judiciously made, and few persons will feel in reading it that they have not a sufficient account of the outer and inner life of Dr. Duff. The story of Duff's life is the story of the best part of the 19th century in some of its more important aspects. Having noticed at considerable length the larger work, we need not say much of this volume. Many persons will be glad of the opportunity afforded them of placing this valuable work on the shelves of their library.

"Dialogues on Idolatry by Baba Padamanji." Marathi Monthly series of the Tract & Book Society, No viii. 100 pp. price 1½ annas. In this Marathi work the subject of Idolatry is discussed in eight dialogues, the arguments by which it is defended or extenuated being stated and examined, and the Christian view presented and maintained,

Idolatry is defended on the ground that God is pleased to draw nigh to the worshipper in and by means of the image; on the ground of the divine omnipresence; and on the ground that the image is an aid to the worship of the true God who is distinguished from the idol by the worshipper. Against these, the absolute prohibition of all use of images in worship by the God of the Bible is affirmed. We sometimes find apologies for image-worship offered by Europeans on the ground that the worshipper uses the material object simply as a symbol, his worship being really addressed to God. Attempts are occasionally made to vindicate the Parsee use of material objects on this ground. As a matter of fact we find in such worship that the highest sacredness is attached to the material object; Parsees are condemned by their consciences if they extinguish fire even to save their lives, and at the same time many of them will hear with indifference the most scandalous representations made of the true and living God. Bishop Meurin, before he became a bishop, wrote a book in defence of the use of images in the worship of God, and the heathen have not been slow to lay hold of the arguments there advanced. There are many among our Native friends who think that idolatry is not a commendable thing, yet are without any proper conception of the guilt that attaches to it. We are very glad that the Rev. Baba Padamanji has prepared this book, which appears to us to be very well fitted to carry conviction to the minds of all who truly wish for light on the subject. Once established nothing is more difficult of overthrow than idolatry. The idol instead of being a transparent veil through which the light of deity makes its way to the worshipper is a partition wall hindering him from coming to the knowledge of Him who is a Spirit, and this is the very thing that commends it to fallen man, who, while unwilling to renounce all communications with God, wishes to have only such communications as will save him from convictions of sin. When the Israelites were trembling at the manifestations of God at Sinai, they found it a relief to make for themselves a golden image which they worshipped as a symbol of God. In the preparation of this work Mr. Baba has made copious use of Hindoo Sacred literature. In Ch. iv. there is a reference to the worship of the Maharajahs, and it is stated that the six incarnations living in Bombay levy an income-tax upon the merchants of their faith which yields Rs. 162,000 annually, to say nothing of the free-will offerings made by their devotees.

"Thought and Action." This is the first of a series of "Fly Leaves for English-speaking Natives of India" written by the Rev. John Fordyce. The author believes that a religious crisis is at hand in this country; a growing spirit of earnest enquiry is abroad; Theism, though often avowed does not give rest. Speaking of Dr. Duff, he says:

We cannot except an Oriental Duff, and a mere imitator would be a miserable failure; but surely it is not too much to ask the Father of Lights, from whom cometh down every good and perfect gift, that He would give to India, from among her own sons, one or more with marks of leadership as clear as his.

...Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

The Bombay Guardian.

SATURDAY, MARCH 26 1881.

THE COMING KINGDOM.

In the vision seen by Nebuchadnezzar and interpreted by Daniel, we have an outline of the great empires that were to succeed one another upon the earth, till the time when the kingdom of God's choice should sweep them away and establish itself throughout the world. In conformity with the prophetic vision seen 25 centuries ago, the Babylonian empire has been succeeded by the Medo-Persian, the Greek, the Roman, and the ten kingdoms into which the Roman empire was subdivided. Without undertaking to specify these ten kingdoms, and without maintaining that there have always been exactly ten kingdoms in what may be called Latin Europe, it is a fact that if we count on our fingers these countries we find England, Holland, Belgium, France, Spain, Portugal, Switzerland, Germany, Austria, and Italy, ten in all. The dynastic succession was pourtrayed in conformity with the ideas of the court of Babylon. The golden head represents the perfection of absolutism. The silver arms a power not so autocratic; brass, iron, symbolized governments in which the people are less of a cipher; the mixture of clay and iron, symbolizes representative Governments, in which the subjects themselves take part in the legislation. This brings us down to the present time when we find absolutism ready to vanish, constitutions guarding the rights of the people, popular representation.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." So complete is to be the destruction of these kingdoms that it is compared to the pulverising of metal; as chaff which the wind carrieth away. This kingdom is supernatural in its origin and character; like a stone cut out of a mountain without hands; yet it has human characteristics; earthly, as cut out of a mountain; heavenly, as cut out by divine agency. The stone is not said to be great at first; but it grows and becomes a great mountain and fills the earth. It is not in itself anything that the princes of the world would naturally fear.

In the 7th ch. of Daniel there is another respresentation of these events given. One like the Son of Man is invested with dominion and glory and a kingdom that all people should serve him; this seems to refer to the declaration of his title: "all power in heaven and earth is given unto me;" but the actual victory is achieved through the agency of his followers. "The kingdom and dominion and greatness of the kingom under the whole heaven is given to the people of the saints of the most High, whose kingdom is an everlasting kingdom." Christ says to his followers: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

The point of special interest in the prophecy before us is that it has reference to kingdoms and governments; calling our attention to a kingdom that is destined to take the place of all other governments. The prophecy conveys the impression that this mighty political revolution is to be effected *suddenly*, and *violently*; but before we can accept such an idea as this last we must enquire further concerning the nature of this expected kingdom, and when we do so we find that it is not by might nor by power but by the Spirit of the Lord. The kingdom is essentially different from the kingdoms of this world which rely on force, on armies and navies, and other coercive machinery. The only sword that the saints may use in this campaign is the sword of the Spirit. In the teachings of Christ we have a very distinct portraiture of the kingdom of heaven (as it is called) in the New Testament, and nothing can be more explicit than the statement of the principles upon which this kingdom relies for the subjugation and extinction of all other kingdoms. We will look at some of these in our next. One preliminary question may however be here glanced at. The kingdom represented by the stone cut out without hands, must have been ready to take the place assigned to it in prophecy, in the days of the apostles. Its laws and conditions were then fully declared; how then came it to pass that so many centuries should go by before the overthrow of the earthly governments which it came to replace? This is explained by the human element that is concerned in the matter. There is a co-operation of man without which the kingdom of Christ is not established in the earth. When we come to consider the principles laid down for the guidance of his followers, we shall find in the long-protracted neglect of some of these a sufficient explanation of the non-fulfilment of the grand design of God our Saviour, during these many centuries.

APOCALYPTIC SKETCHES. XXX.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle." 17. The temple means the place of the glorious manifestation of God, i. e. under this dispensation, the holy, Catholic church. The true church of Christ consists of saints, believers made holy by the renunciation of their own righteousness and the reception of the Holy Ghost. The true church of Christ is Catholic in the sense that it includes all those who truly believe in Christ, whatever their different denominations. But what is the meaning of the expression, the temple which is in heaven? We are not to understand by the word heaven in the book of Revelation, the place to which dying believers are transferred. We have had occasion to consider before the symbolical signification of this term. We have seen in ch. xii. that the woman clothed with the sun who appeared *in heaven*, was the church of Christ exempt from all political disabilities, free from governmental opposition. Very soon the great dragon appears *in heaven*, taking to himself political power to employ it against the cause of Christ. The war *in heaven* was the contention for religious liberty carried on by the people of God with those who sought by the strong arm of the law to make their own false views of religion dominant in the state. The casting down of the dragon from heaven to earth refers to the victory obtained at the reformation by the introduction of religious liberty in some parts of Europe. Still, the woman is found in the wilderness. But now we find that there is *a temple in heaven*. The alliance of church and state is

the alliance of the church with something that is not of the church, with something that is of the world, and her corresponding subjection to worldly ideas, in a greater or less degree. On the supposition that all who have to do with the Government of a country are true Christians, led by the Spirit of God, it is evident that the country will be governed by the principles of the Gospel, securing the welfare and enlightenment of the people without interfering with the liberty of any man. In such a realm there will be no alliance of Church and State, but the country will be under a theocracy in the best sense of the word. That would be the church *in heaven* in a higher sense than is demanded by the expression in the passage now under consideration. Let there be a Government where there is no established church, no political advantages secured to one portion of Christ's church over another, where there is perfect liberty to hear, embrace, and follow the Gospel, where there is liberty to all to follow their convictions, and where the great battle of light with darkness is carried on with the weapons that properly belong to those contending principles, then, in a very important sense, the church may be spoken of as a temple in heaven. Perhaps it may yet be found that every establishment of religion is the assumption by the state of functions that belong only to the great Head of the church, especially the function of Judge. By establishing a particular church, a state virtually sits down in the judgment seat that belongs to Christ alone. Just in the degree that Christians are taught to rely upon the state for the maintenance of the Church's ordinances, the obtainment of supplies, for dignity, for influence, for authority, just in that degree is she weakened with respect to that which is her supreme strength, namely the exercise of faith in the Lord Jesus Christ. By the temple mentioned in verse 15, we understand the whole body of believers in the world, of all denominations, many of them in churches that have only partially separated themselves from the state in the administration of their affairs. There are of course establishments and establishments, and some of them are in lands where dissenting churches are guarded from much of the oppression that has been exercised in other countries having establishments. Still, it is none the less true that the church of Christ is trammeled and impeded by all such alliances, and that the principle of simple faith in Christ is hindered from showing to the world the heavenly powers that wait upon it. By *the temple in heaven* here used, we understand the church of Christ in circumstances where no political, social or religious disability of any kind is imposed upon men because of an establishment.

REMINISCENCES. CXIV.

Diary, 1846.

April 24. What is the objection brought against assurance of faith, but an objection against the doctrine of justification by faith? It is the very objection which Paul seems to have in his mind's eye in the 6th chapter of Romans, viz: that in consequence of the sinful tendencies of man, and the deceitfulness of his heart, he will be liable to abuse the doctrines of grace by living on in sin. This he could only do by believing himself justified, that is, having assurance of faith. In no other way can the doctrine of justification by faith be supposed to have this result. How does Paul answer this? Does he answer it after this manner. 'It is very true that if a man were persuaded of his salvation through the blood of Christ, he would be likely to live on in self-indulgence; but the way we obviate this evil is this; we do not permit ourselves to be confident; we continue in a state of uncertainty; getting such crumbs of comfort as we can from our growth in holiness.' No, it was not in any such way as this that Paul propped up his glorious doctrine. He denied entirely that its tendencies were to make men continue in sin. His position is this; Faith introduces to a new life and leads to entire consecration. When a man is under deep conviction of sin and eagerly seeking a hope, he will not take any such view of the atonement as to conclude that a belief of his interest in it will make him friendly to sin. [Sin and wrath are seen by him to be closely connected, indissolubly joined; and what he seeks is deliverance from wrath and sin; and any mode of justification that leaves the disease of his nature unsubdued, will appear to him no mode at all; it is not what his alarmed nature demands. He abhors the idea of a pardon that will leave his heart unchanged, because he sees that this can only be a mock-pardon. He feels that if he is ever to obtain peace through the blood of Christ, it must be because there is a transforming as well as pardoning efficacy in that blood. The same faith which tells him that Christ obtains his pardon, assures him that Christ will obtain sanctification for him and final redemption; and it is this faith that constitutes a ground for joy and peace invincible.] He receives grace in a way to make him hate sin intensely. To believe in Christ is to believe ourselves to be perishing, him our deliverer; and consecration follows spontaneously. Let those who are uncertain of their acceptance, see what their condition is out of him; let them get down into the abyss of their sins; and they will not only feel that assurance of faith is of vital necessity to them, but, unless unbelief and prejudice be too strong, they will soon find it.

29th. God is a God of unquestionable faithfulness. I see answers to all prayers coming in their good time. Prayers offered up months ago receive in these days their fulfilment; and so far as opportunity for investigation permits, I discover that a system of means was begun in all wisdom, at once, pointing at and terminating in the thing asked. Thus H. has lately had a glorious emancipation after having been led for months through the valley of Baca. The doctrine of justification by faith has dawned in full-orbed splendor upon her soul, she has become dead to the law, and has Christ abiding in her heart. Then——, then——, in whom I really trust a work of grace is progressing. Then so many others in the seminary and in the church. Finally, I now look for an outpouring of God's Spirit on the church. Our morning meetings are good. He seems willing to use me.

As regards myself, I have supped full of—blessings; so that the strangest and most supernatural things affect me with no astonishment. I am living in enchantment. The glorious God himself is in my life, and I exercise a confidence like that of John, laying my head in his bosom.—I feel a desire more and more engrossing, to live for the world. To have my own interests merged and sunk; to feel that Christ will take care of me; to think of others only; when in a prayer-meeting to give all my prayers to the brethren; and in every place to consult, like my Redeemer, only the interests of others.

May 2nd. A week of wonders to my soul. Christ has come with an undreamt-of fullness; and the best is, I feel I have but just begun to receive of his fulness. Every meeting for social prayer has become to me a place of undescribable blessedness. Were Christ bodily present, I could not more truly take the petitions offered and present them to him. Others think that he is present; I know it, by most remarkable attestations.

Preparation, preparation is what I want. Intellectual stores—acquaintance with the Bible—right understanding of the particuar wants of this day and generation. I believe there is yet some mysterious way of reading the Scriptures, by which to drink more deeply than I now conceive of, from the divine wells. Is there not, my Saviour? Wilt thou not teach me?

Had the other night a nearness and power in prayer for some of my former friends, G. B. M. S. S. that left in my mind the impression that we six would yet sit down together on the steps of God's throne of grace.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Girgaum Mission Church.

To the Editor of the Bombay Guardian.

Sir,—An unusually pleasant gathering of members of the Mission Church, Girgaum, was held last Wednesday evening, in Major Oldham's bungalow adjoining the church. After tea the proceedings included pianoforte pieces, anthems and sacred songs. The principal attraction of the evening was an anthem "But the Lord is mindful of His own" sung by the choir, which indeed could not have been more harmoniously or accurately rendered. A word of commendation is also deservedly due to the ladies who sang "Holy Sea" and "Nazareth," and to the gentlemen who contributed solos. Mr. Squires, the pastor of the church, addressed a few cheerful remarks to those present, and through the simile of clocks, to which he compared his congregation, illustrated how all could unite in promoting Christian work. He regretted the approaching departure of Major and Mrs. Oldham, who had taken so warm an interest in the Sunday Schools, and who were always cordial co-operators in every religious movement of the Mission. Major Oldham replied on behalf of himself and Mrs. Oldham, who through illness was unavoidably absent, and said that he felt extremely sorrowful to part from associations in the midst of which he had passed almost all his Christian life, but he believed that as the tides prevent the mighty ocean from stagnation so it was God's plan to move about Christian workers from particular fields of labor in order that other servants might be profitably employed. The kind words and hearty greetings of Major McCausland and Dr. Partridge helped greatly to make the gathering the pleasantest of its kind. After prayer and the benediction the meeting dispersed.

Try.

Dear Sir,—I send you a few rough notes of a missionary journey, in the hope that God's people may feel interested in our feeble endeavours to extend the Redeemer's kingdom among the Thakoors and other tribes close by.

Leaving Egutpoora on the 9th of Feby., after holding a special missionary prayer meeting the evening previous, myself and party marched direct for Walwihir (our Thakoor Mission headquarters), where we arrived the same night. Here we found our hut making slow progress towards completion, so we encamped under a temporary mandap which we had had erected for one rupee. The hut I have referred to, will be our Mission House for the present. It is 15 by 20, sufficiently high, with Karvi walls and thatched roof.

Our stay in Walwihir was limited to four days, all of which time we spent chiefly in preaching the Gospel.

On the night of the 10th, we exhibited our Magic Lantern in front of our Mandap to an attentive audience numbering one hundred and twenty, to whom we preached and sang till late. Sunday (13th) being Bazar day in Egutpura, most of the villagers were away from their homes. Our congregation therefore, did

not muster more than thirty that night. Still, the service was interesting, the people evincing a willingness to remain and listen.

Monday afternoon we left Walwihir, and journeying on, did not call a halt till dark, at a Kunbi village, in the plain. We remained here for the night, preached in the Gaun the next morning, and resumed our journey in the afternoon. The next village we stopped at, was a Koli—Thakoor one, at the foot of a lofty hill, familiarly known as "Anjanari." Though feeling greatly fatigued, (for I must not omit to tell you that we were all on foot, and the country we traversed is extremely rugged and hilly, without a road), we collected a small audience around our camp fire and talked to them about the true God. Early next morning (16th) we were on the march again, en route for the town of Trimbak. On the road we met a few devotees performing "pradakshina" or the circumambulation of the Trimbak hill ("Trimbak Ishwar"), regarded as an idol. We had a little conversation with them, but they cared more for the performance of their ceremony than for our message, and hurried on loving darkness more than light. Halting for breakfast beside a large octagonal shaped tank dedicated to Siva, after a few hours we continued our march and arrived in Trimbak by sunset. Trimbak is a town of Brahminical development, well known throughout Maharashtra as a place sacred to Hindus. From the side of the hill issues the Godaveri, whose waters Brahminical cunning has invested with sin cleansing efficacy. We preached in the town once, but our message was received unfavourably, and our persons pelted with earth.

The next evening (18th) we moved on to a small kunbi village near by, remained there for the night, and on the day following set our faces towards a couple of large Thakoor villages, alongside of which we encamped under a shady tree. So as not to mislead your readers by my use of the word encamp, let me state, that we had no tent. We simply sought out a shady tree, and under its branches, alighted. This was our mode of camping all through the journey. Notwithstanding the exposure to heat and cold, we found it very comfortable, and were happy. It astonished the villagers, accustomed as they are to see "Sahib lok" going about with tents &c.

On Sunday (20th) we notified our intention of holding a Magic Lantern service in the village of Kachurli. A place in front of the patel's house was duly prepared, the sheet stretched out on a couple of bamboo poles, and at the sound of the drum, our congregation began to assemble. We had one hundred and ten out to hear us. Eagerly did they listen, as our native brethren, explaining the pictures, related to them the story of man's fall and God's remedy for sin. We were loth to close, but were compelled to do so owing to the lateness of the hour. As we wended our way to camp, we could hear the people saying "It is true," "It is good."

Leaving these villages the next day, we journeyed on to another Thakoor village called Kalmustha. Here we preached during the day and again in the evening, to small audiences, and waking early the next morning (22nd) we commenced the discent of the ghaut. After a most fatigiuing journey we arrived at a Koli village in the jungle below. In this village we held a Magic Lantern service, the patel kindly making all the necessary arrangements for us. We had one hundred and thirty out.

Friday 23rd. Arrived this morning at Poshera another Koli village. Although these villages below the ghauts are Koli, yet they possess Thakoors, Warlis, Kathodis. They are termed Koli, because the majority of the inhabitants are Kolis. The Kathodis, of all these tribes, appear to be most degraded. All the clothing they wear, females as well as males, is merely a loin cloth. Of bathing or washing they are blissfully ignorant. We visited one of their waddees and had a little conversation with them on religion. They disclaimed all knowledge of God. To our questions they replied that they knew of no God, not even the popular Hindu deities. These Kathodis inhabit the jungles, speak a corrupted Marathi, and derive their name from the manufacture of "Kath" or Katechu.

We preached in the village, using our Magic Lantern with effect. Had over eighty for a congregation.

Next morning we resumed our march and arrived in Mokhara, a large village rejoicing in a Mamledar, a posse of police, and, last but not least, a post office. The Mamledar courteously offered us accommodation in his katchari, but since our stay was uncertain, we declined his offer, and put up under a spreading Mango tree. It was our intention to have remained in Mokhara, two days. From Mokhara we purposed going on to Jowhar, and from there to Kasarah and Egutpoora. News of illness at home with a summons to return, compelled us however to alter this plan. So taking the postal route from Mokhara to Egutpoora, we climbed the Chandra Ghaut, and marched on rapidly to Egutpoora, arriving there after an absence of seventeen days.—

The country we travelled over is but a portion of an extensive and inviting field. These different tribes we visited, are simple ignorant folk, only needing earnest laboarers to teach them the "more excellent way." Let these labourers be full of faith and the Holy Ghost, and it will be no exaggeration of language to say,

"Soon the reaping time will come,
"And Angels shout the harvest home."

If a worker is eventually to occupy this field making Walwihir, which is advantageously situated for the purpose, his base of operations, it is absolutely necessary that he be provided with a good substantial bungalow, not for the sake of giving him the status of a "burra sahib," but out of the consideration for his health. It is true the Thakoors eke out an existence in huts somewhat similar to the one I have referred to in the beginning of this letter. But for a missionary to do the same would be simply impossible, particularly during the moonsoon, for the rain-fall in Walwihir averages over one hundred and twenty inches. The thatched hut would serve as a Mission House very well enough for the dry weather, but never during the rains. The damp would be too much for one's health.

The cost of a bungalow would exceed a thousand rupees. At first we were under the impression we could erect one for eight or nine hundred rupees, but discovered we had made a mistake. When the sum needed is in hand, we shall start a building, meanwhile we are purchasing stone and having it placed on the ground. Why not keep a native catechist there under the supervision of the Pastor in Egutpoora? Why cannot the Missionary reside in Egutpoora instead of at Walwihir? What will it cost to maintain a Missionary there? These are questions that have been put us several times.

To the first we would reply, that from the nature of the work that arrangement would be impracticable. To the second, we would say in answer, that we believe in the Missionary residing in the very midst of the people among whom he labours, and not in civil stations.

An answer to the third is difficult to give. The cost would probably be covered by one hundred or one hundred and fifty rupees a month. Walwihir being a mere out-of-the-way village, and several miles distant from Egutpoora, living there would be somewhat expensive.

Our earnest prayer is that the Lord of the Harvest may speedily provide both workers and means for this field.

Yours &c.,
GEO. K. GILDER.

16th March 1881.

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

THE monthly meeting of the League will (D.V.) be held on Tuesday at the Ladies Coffee Room, Apollo St. at 8 P. M. There will be tea, addresses and music. Tickets Rupee 1.

BAPTIST CHURCH—The Rev. C. W. Park, who expects to leave India at the end of this month, will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) evening at 6 o'clock.

AT the Lanowly Camp-meeting, which meets on the 13th of April, board will be provided for all who wish at R. 1 a day. Children 8 annas. We suggest that Friday the 8th be observed as a day of fasting and prayer that the presence of God may attend the gathering. D. O. Fox.

MEMBERS and friends of the Young Women's Chr. Association are invited to the Quarterly Meeting to be held at the house of Surgeon-Major W. H. Partridge, Bella Vesta, Cumballa Hill, on Monday next, March 28th. Tea at 7 p. m. Addresses by Major Oldham and Mr. Bowen at ¼ to 8 p. m. It is hoped that those interested in the Association, or desirous of knowing something about it, who may not have received a written invitation, will accept this as one.

M. E. Appointments for to-morrow; Grant Road: 8½ A. M. and 6 P. M. D. O Fox. Dean Lane, Fort: 11 A M. Dr. Fraser; 6 P. M. G. Bowen.——Mazagon: 11 A. M. and 6. P. M. O. Shreves. Lovefeast will be held at Grant Road Church at 7·30, on Thursday the 31st.

Epitome of News.

SATURDAY, MARCH 19.

—The *Standard* occasionally defends established institutions in a very strange fashion. To-day, the *Pall Mall* of the 25th February observes, it pleads for the usual postponement of parliamentary business on Ash Wednesday on two grounds—first, because the past year particularly calls for national humiliation and self-abasement, and secondly, because if Ash Wednesday be given up, there will be no case for the more important solemnity of the Derby Day. The two great anniversaries, we are informed, have a certain social and political—why not religious?—connection, and their due observance is opposed by the same set of people—"the neo-Radicals."

—A detailed account is given in one of the French papers of the railway which has been started on the ice of the Gulf of Finland. This novel line has been constructed by an industrial society, and took about two months to build. It was opened on the 13th of February, and is expected to remain in working order till the time when the ice begins to melt in this month. It has a length of 22 killometres, or nearly 14 miles, and extends from the small town of Oranienbaum, where it is connected with the Baltic Railway, to the fortress of Cronstadt. The first journey was made from Oranienbaum to Cronstadt and back without any accident, and immense excitement was naturally caused on the arrival of the train. The passengers who included the officials and most of the persons connected with the enterprise, halted about midway between the shore and the island, and getting

out on the ice sang a solemn *Te Deum* in the vast expanse of frozen sea.

—*Times of India*; Mandesuar: A fracas has occurred here between Borahs and Hindus. Maharajah Scindia's infantry were called out, and used clubs freely, resulting in one death and in many being seriously wounded. Looting followed.

Monday, March 21.

—The *Indian Mirror*;—The proposed Native Club in Bombay, to be called the Union, will embrace all sections of the local native community. The Parsees have had a club of their own long since, but the proposed club is to be established upon a broader basis, and will embrace and unite different races. We wish the promoters every success. The establishment of such in all the chief cities and provincial towns of India is, to our mind, a sure means of effecting the unification of India.

—*Overland Mail*: Mar. 4: The Irish Arms Bill was read a first time in the Commons on March 1. The debate on the second reading is still proceeding.

On March 3, when the debate on the Bill was resumed, Mr. Healy having been named by the Speaker for disregarding the authority of the House, was suspended from its service.

Amongst the deaths recorded this week are: Sir G. W. Denys; Sir J Macpherson Macleod; Major-General J Hinde, C. B.; General J. A. Butler; Major-Gen. R. B. MacLeod; and the Rev. Sir G. W. Craufurd.

—The Commission of the General Assembly of the Church of Scotland discussed, on March 2, the report of their special commissioner, Dr. Rankin, sent out to Africa to investigate the charges of cruelty brought against the missionaries at Blantyre Mission, East Africa, by Mr. Chermside. The commissioner found corroboration of the allegations of flogging, theft, and immorality. One of the natives died, in consequence of the punishment administered. Dr. Rankin also found that a man had been executed on very slender evidence, and that war had been unjustifiably made upon a chief named Mitiochi, who however, had repelled the attack made upon him. The commissioner approved of a resolution to recall the Rev. Duff Macdonald, the head of the Blantyre Mission, and a number of the other agents there.

—*Record*; Milan, Feb. 26: A phalanx of learned divines is springing up all over Italy on the Protestant side, and they have organized a system for making known the truth by means of high-class reviews and newspapers. The most noticeable phenomenon connected with this movement is that it unites all parties, and that in their action together for Christ and his Church all jealousy of one another is put aside. "This is the Catholic faith" they unitedly say and preach. "We worship one God in Trinity, and Trinity in Unity"; and this comprehensive formula, expanded and illustrated as it is by the teaching of Scripture, is their basis and bond of unity. I can only to-day give you the names of some of their periodicals. First, there is *La Rivista Christiana*, published quarterly at Florence, under the editorship of Professor Emilio Comba, of the Waldensian Church. Next, *L'Italia Evangelica*, published every Saturday at Florence, and edited by Pastor A. Meille, of the same church. Then, *Le Temoin, Echo des Vallés Vaudoises*; *La Vedetta Christiana, La Civilta Evangelica*, and others, either of which may be obtained in London at 118, Pall-Mall. The last of these represent the varions Protestant Churches now at work in Italy, and they comprise the *Chiese Evangeliche Valdesi, Chiesa Christiana Libera Italiana* (Gavazzi's), *Chiesa Metodista Wesleyana, Chiesa Metodista Episcopale, Chiesa Battista*. I give the names to you by which they call themselves. The Editor says of the two first journals that they are the result of the fusion into one of many various Evangelical periodicals.

Tuesday, March 22.

—*Bombay Gazette*: The terms of peace arranged with the Boers stipulate that the Boers return to their homes, while the British garrisons maintain their present positions. A Royal Commission will inquire into the grievances of the Boers. Now, the one grievance of the Boers was the annexation of the Transvaal. Is there a secret clause that this master grievance is to be redressed? If so, the singular readiness of the Boers, who have been victorious in every encounter, to go to their homes while they agree that the garrisons, which were in such sore extremity, maintain their positions, becomes explicable. There certainly was no military or political reason why the Boers under existing circumstances should agree to the terms stated, if those terms are not merely the veil under which the Government discreetly hides for the moment a complete acquiescence in the Boers' demand for a restoration of their independence. We must not judge rashly, however. It may be that the Boers having proved that they can fight not only well, but successfully, are satisfied with having vindicated their military honour and see no reason why they should risk everything upon the result of a war *à outrance*, in which the big battalions would be pretty sure to tell in the long run. If this be so, the Government is to be congratulated on having closed a harassing and inglorious war on very satisfactory terms. The war with the Zulus lasted six months and cost £5,000,000. The task of crushing the Boers would, according to some authorities, take twice as long and cost twice as much.

J. M. M. in the same; London, 4: The *Times* of yesterday has an interesting notice of Carlyle's Autobiography, which Mr. Froude has brought out with commendable despatch. The book seems to be much pleasanter reading than J. S. Mill's morbid account of his own life; but it is somewhat disappointing to find that Carlyle through the greater part of his life was a soured and somewhat envious man. There is scarcely any famous man of whom he speaks well. One remarkable exception, however, is the Duke of Wellington, whom he compares for rugged and tenacious honesty of purpose, and a faculty, with all his hesitating speech, of convincing his hearers by virtue of his own earnestness of belief, to Oliver Cromwell. The Duke would hardly have relished the comparison. It is much to be regretted that Carlyle did not select the Duke as the hero of a book, and write the history of England's struggle against Napoleon, instead of becoming the biographer of Frederick of Prussia."

—Government are sending twenty-two elephants as a present to the Ameer, Abdool Rahmon.

—Capt. Rusbrooke was "frightfully mauled" in a panther hnnt near Lanowli.

—The English Mails by the *Rosetta* reached Bombay yesterday morning in 16½ days from London.

—*Times of India*; London, 4: What specially disgusts Colonel Gordon is the pomp and circumstance with which the Viceroy makes his progresses through the country. He says this display is carried to an extent which would exhaust the patience of an ordinary sovereign. Colonel Gordon dismisses with contempt the plea that it is done in order to gratify the tastes of an Oriental people. His opinion is that the people care nothing about the splendour with which the Viceroy surrounds himself: "They would infinitely rather see a Governor-General who went into and examined things for himself than they would see any amount of pomp." Colonel Gordon regards as useless show the £66,000 a year thus spent. He would have an envoy with Kauffman and a Russian envoy with the Indian Viceroy; the Viceroy's bodyguard replaced by a cavalry regiment; a budget furnishing in detail the household and durbar expenses of the Viceregal court; a saving of £360,000 a year by employing the merchant marine on the sea transport service; the creation of Aden as a seprate Crown colony; and, above all, he would have the Financial Secretary solely responsible to the Home Government, as "he would scarcely be able to call his life his own if he attempted these reforms in India." Finally, Colonel Gordon urges that a Parliamentary committee should examine into the pay and allowances and duties of every person in the Government, and he believes that if the native princes were put into responsible positions they would not need to be watched as they are now. From all of which you may gather that the sometime Private Secretary to Lord Ripon "meant business" when he took office.

—Same; Neriad, 21: The great Hindu festival, called "Chupan Bhog," which commenced on the 11th instant, was brought to a culmination to-day, by many thousand people having flocked to the town, passing the residence of the Maharajahs, and doing *durshun* to the 56 different preparations of grain and sweets spread out before the god Krishna. The town was crowded in all parts with Hindus moving to and from the residence of the Maharajahs. The crush was something fearful, but happily no accidents occurred beyond injuries, some of a serious nature, to many persons. The people were not allowed to go indiscriminately before the Maharajahs, as had been done on former occasions. The women and children were first collected, and allowed to go through the necessary ceremonies, and then the men.

—The Madras Irrigation and Canal Company is to be wound up. The company was incorporated under a special Act, with a nominal capital of £2,000,000, for the purpose of constructing irrigation and navigation works in the Presidency of Madras. One-half of the capital had been issued and paid up, and the debts of the company amounted to upwards of £2,000,000. The Secretary of State for India is a creditor for upwards of £1,500,000.

—The Star in the East: Circumstances which we need not particularize will compel us to bring the career of this journal to a close after the issue of next week. We are thankful for the influence it has achieved during its brief life, and we regret that that influence should be so early and so abruptly withdrawn. We have made an effort, at considerable cost of money and strength, to meet a need: if we have failed in our purpose it has not been for want of effort. The failure may be attributable to the fact that our appreciation of the need is keener than its appreciation by those among whom it exists, or it may be attributable to defects and shortcomings on our part. However the case may stand, we believe it to be our duty to take the course now announced, and it is only left us to thank our subscribers for the help and encouragement they have given us.

Wednesday, March 23.

—*Times of India*; Dhubri, 21: About fourteen Garrow villages who objected to the simple census enumeration and to supplying labour for a new road opening up their country, assembled at their principal village, Rendoopara, over two thousand strong, armed with spears, swords, and some firearms. A force of one hundred frontier police under Major Reet, of Tura, and sixty frontier police, converged on and occupied Rendoopara. The Garrows overawed by the rapidity of these movements, submitted, and were disarmed.

—M. Victor Hugo made a characteristic speech on the occasion of the great popular demonstration in Paris celebrating his 80th birthday. He said:—"I greet Paris, I greet the city. I greet it not in my name, for I am naught, but in the name of all that lives, reasons, thinks, loves, and hopes on earth. Cities are blessed places; they are the workshops of divine labour. Divine labour is human labour. It remains human so long as it is individual; as soon as it is collective, as its object is greater than its worker, it becomes divine. The labour of the fields is human; the labour of the towns

is divine. From time to time history places a sign upon a city. That sign is unique. History in 4,000 years has thus marked three cities, which sum up the whole effort of civilization. What Athens did for Greek antiquity, what Rome did for Roman antiquity, Paris is doing to-day for Europe, for America, for the civilized universe. It is the city of the world. Who addresses Paris addresses the whole world, *urbi et orbi*. I, a humble passer-by, who have but my share in your rights, in the name of all the cities of Europe, of America, of the civilized world, from Athens to New York, from London to Moscow, in thy name Rome, in thine, Berlin, I praise, with love I hail the hallowed city, Paris."

There were a good many years in which he would not come near this 'hallowed city.'

—A respectable Parsee gentleman connected with the Cama family committed suicide on Sunday night last in Poona by poisoning himself with arsenic.

—It is stated that 400 marriages were celebrated in Poona last week.

—*Bombay Gazette*; near Newcastle, S. Africa, 21: Peace is certain. Autonomy is to be given to the Transvaal, the principle of Confederation being agreed to and the British Protectorate acknowledged by the Boers. A Royal Commission will be appointed to settle matters amicably after enquiry on the spot.

—Same; Madras, 22: Mr. Margoschis, principal of the S. P. G. School here, in a fit of mental aberration shot with a revolver this morning two of his native servants, wounding one slightly and the other through the head. All three were removed to the General Hospital by the police. Mr. Margoschis was much respected.

—*Ch. Missionary Intelligencer:* Mr. Schaffter mentions two encouraging incidents which occurred lately at Palamcotta. A catechist employed in the Training Institution was the means of bringing to the knowledge and confession of Christ a Shanar priest, whose income mainly consisted of alms given in return for the sacred ashes distributed; and a whole family of the Retti caste were baptized, who had been brought under the influence of the Gospel by a Native Christian who is a postmaster in Government employ, and who has a medal and a pension for great bravery displayed by him in the Mutiny of 1857. This postmaster rebuked a boy of thirteen, who was playing in the street, for using improper language, telling him it was displeasing to God. The boy, much astonished, went to his house and asked him what other things displeased God. He invited the lad into family prayers, and the acquaintance thus begun led to the boy's family all coming under this Christian postmaster's instruction, and so to their conversion.

—Miss Bird, in her work on Japan, says; Several copies of such of the New Testament books as have been translated, and some other Christian books, were given some time ago by Mr. Neesima to the officer of the prison at Otsu, who, not caring to keep them, gave them to a man imprisoned for manslaughter, but a scholar. A few months ago a fire broke out, and 100 incarcerated persons, instead of trying to escape, helped to put out the flames, and to a man remained to undergo the rest of their sentences. This curious circumstance led to an inquiry as to its cause, and it turned out that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow-captives, and Christian principle, combined with his personal influence, restrained them from defrauding justice. The scholar was afterwards pardoned, but remained in Otsu to teach more of the "new way" to the prisoners.

Thursday, March 24.

—*Bombay Gazette:* In the list of the recipients of honour by brevet for services in the late Afghan campaign, the names of Bombay officers are conspicuous by their absence. Not one captain of the Bombay Staff Corps is fortunate enough to be there, and amongst the majors we find but two. Of General Phayre's division, not a single officer has received the smallest recognition for services to which Sir F. Haines referred as follows:—"The troops under General Phayre had to toil through Sind and the Bolan at the very hottest time of the year. Floods and the difficulty in procuring forage and supplies were serious obstacles to be overcome, causing delay in the advance. The attitude of the Marris and other tribes created anxiety regarding the safety of the line of communications, by which alone *supplies could be furnished for the garrison of Kandahar and the Kabul-Kandahar force*; further delay was caused by this. It is solely due to the ability and energy of the commander, and the spirit and discipline of the troops, that they were so far forward on the 1st September." Had it not been for these supplies; General Phayre would have been before Kandahar on the 25th July, as he originally proposed. But he was imperatively ordered not to quit Quetta until he had obtained the provisions then thought to be necessary for the Kandahar garrison and the force under General Roberts.

—Press Commissioner: It is reported from Kandahar that a messenger has arrived there from Kabul with letters from the Ameer for distribution to 137 sirdars and chiefs stating that the British Government had made over Kandahar to the Ameer. Ayoub's Envoys have now been informed by the British Resident at Kandahar that the British Government have determined to allow Abdul Rahman to assume possession of Kandahar, and that his troops will shortly arrive. The Envoys have left quietly. All is reported quiet in Kandahar. At Peshawur news had been received from Kabul that four thousand infantry and one thousand cavalry are proceeding to Kandahar, the cavalry by forced marches. Sirdar Hashim Khan, son of the late Sirdar Azim Khan, goes to Kandahar as the Ameer's Governor with other officials.

—The Str. *Sumatra*, English mails, left Aden for Bombay, Wednesday 4 a. m.

—By a misprint, in our last issue, the date of the emancipation of the serfs by Alexander II was given as March 30. It should have been March 3d.

Friday, March 25.

—Deaths last week, 387.

—*Madras Mail*: Mr. J. T. Margoschis, Principal of the S. P. G. School at Vepery, arrived in India about sixteen years ago and went home for a short leave about the year 1875. Since his return to Madras, he has applied himself with unflagging energy to his work, and has, we fear, committed the great mistake of forgetting that the bow should not always be bent. His habits have been very studious and retiring, and he has declined to avail himself of the opportunities within his reach to take occasional holidays. Latterly he has been in an unsatisfactory state of health, and his next-door neighbour, the Rev. Dr. Bower, considered it advisable to telegraph to the Rev. Mr. Margoschis, at Trichinopoly, to come to Madras as soon as possible to see after his brother. The Rev. Mr. Margoschis, arrived in Madras last evening and found that his brother had suffered much from sleeplessness, and that he laboured under the delusion that there was a couspiracy against him, and that, notwithstanding the blamelessness of his life, the conspirators would eventually succeed in bringing home some charge to him, and blasting his character. The evening passed away without anything remarkable happening, and the Rev. Mr. Margoschis went to bed in one room while his brother retired to neighbouring apartment. The Rev. Mr. Margoschis about half past 7 this morning, was awakened by the sound of two pistol shots. He rushed into his brother's room, and found that a maty, named Pauliem, lay senseless on the floor, having been shot through the right eye; that a clerk named Solomon David had been shot in the right arm, and that Mr. Margoschis was in the act of pointing the six barreled revolver at his own heart. The Rev. Mr. Margoschis closed with him, succeeded in grasping the pistol, and possessing himself of it. He then persuaded his brother to sit down, while he endeavoured to render some assistance to the unfortunate maty. The man were removed to the hospital, and Mr. M. was conveyed to the Asylum.

—The *Times of India* has an account of the way in which one Jamal Mowjee, a Hindu, was led step by step to part with all he had, to a Mohamedan hakim who undertook to cure him of a complaint and convey to him the power of changing copper into Gold.

"At last after he had spent upwards of Rs. 5,000, the moonim was entrusted with a mysterious charm to be repeated a hundred times a day for two months and a half, at the end of which time, if he kept the matter a profound secret, he was to be able to change copper into gold. He repeated the charm religiously 7,500 times as required. He kept the matter a profound secret, as well he might, until the two-and-a-half months had elapsed, and then as his copper was copper still he went and told the police. As the case is *sub-judice* it would not be fair to comment upon it at present, but after all, according to his own information, the unhappy moonim was not a whit more credulous than Madame Blavatsky's Simla friends"

—Bishop Sargent's friends in Bombay will be glad to learn that he is making steady improvement, and is decidedly better.

—The Rev. E. J. Bowen with the Kandahar Field Force, has been invalided. His place is being supplied by the transfer of the Rev. C. H. Badham, from Nusseerabad to Kandahar.

—Sir Donald Stewart presided at the annual meeting of the General Assembly's Institution at Calcutta on Friday. He said he thought the day was approaching when Government might to a large extent safely withdraw from the direct control of its educational establishment He referred in terms of warm praise to the educational work of the Missionary Societies.

—It appears that the population of Calcutta has been stationary during the last five years. According to the *Patriot* the census returns have been totalled, and "the result is the population of the town is much the same that it was when the census of 1875 was taken." The census at Lucknow shows that during the last decade, the population of the Lucknow district has decreased by 81,866 people, and now stands at 696,329 against 778,195 in 1869.

Selections.

PUSHING THROUGH THE ICE.

BY REV. THEODORE L. CUYLER.

What won't, must be made to. On these wintry days when I cross the ferry to New York, I sometimes see large thick cakes of ice lying across the path of the boat, They will not take themselves out of the way; so the pilot drives the copper-cased bow of his boat squarely against the ice-floes, cleaving them asunder. The strong paddles seize the huge fragments and send them up against the wheelhouse with a heavy thud; so we push our way across to the double-bass of the ice-chunks which beat the wheelhouse like a drum. If they will not get out of the way, they must be made to, and the propelling power within is more than a match for the obstacles without.

That is a fine passage in the Pilgrim's Progress where Christian approaches the Valley of the Shadow of Death, and hears the howlings of the dragons, and sees the "discouraging clouds of confusion" hanging heavy and black over the horrible place. He does not flinch an instant. Crying out "I perceive not but that this is my way to the desired haven," he pushes his way through the frightful fiends and past the mouth of the burning pit. Paul was in the same dilemma when he met the elders of Ephesus. Before him were chains and imprison-

ments and persecutions. "None of these things move me," he exclaims; or in more literal rendering, "I count these things as nothing, and my own life not worth mentioning, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

The road to heaven is full of obstacles. They lie right across every sinner's path; and like the ice-floes around the boat, they will not remove themselves. And the reason, my unconverted friends, why you are not Christians today, is that you have not yet pushed away these obstacles. An energetic young man who starts life with a pile of hindrances at his bow, understands that the battle of life is to smash through them. David Livingstone, when a factory-boy and fastening his school-books on his loom to study Latin, was practising this process. Afterwards on reaching Africa, the natives of the coast, looking at his English trousers, say jeeringly "This Englishman hides himself in bags to look stout; he will soon give out." The taunt fires Livingstone with fresh determination, and he plants the signal-lantern of the Gospel in the heart of Ethiopia.

You have to contend with a depraved heart. It is just in the condition of a clock whose inner works are a heap of disordered wheels and springs. They can be repaired, and the clock will go. Your soul is dislocated and disordered by sin. The divine hand that made it can mend it. That wicked heart can be rectified by the divine power of the Holy Spirit. But to that Spirit you must submit yourself—not resisting Him, but cooperating with Him. Whatsoever He bids you do, you must do. Is your will obstinate? It must yield. If it won't, it must be made to. God can bend it; call on Him. This is the very province of prayer—to secure omnipotent help for things that are difficult. As long as you refuse to yield to Christ, He cannot reconstruct your heart, any more than you can liberate a canary-bird which refuses to come out of the cage-door, and which flies back as often as you take it out. God has endowed you with the power of choice. You are a responsible moral agent; and if the Holy Spirit offers to renew your heart, you must yield to Him, or be lost. God's mighty power will as surely carry you through as that steam-engine carries that boat through the ice.

Sinful habits, long indulged, are obstacles in your way. They are tendencies of the mind strengthened by frequent repetition. If you have not any such horrible habits as swearing, or cheating, or hard drinking, you have formed the habit of refusing all Christ's rich offers of salvation. This has been a hardening process—as the cart-wheels made a hard beaten road across certain fields of my grandfather's farm. When the ploughman struck that hard track, it brought him up "all standing." He had to put the plough in beam deep, and tax his team to their uttermost. The plough of God's truth is now encountering that spot in your heart where *habitual* refusals of Christ have hardened it. But, dear friend, it must go through, or you are lost. Your wicked habits must give way; if they are obstinate, call on God. "No man, having put his hand to the plough and looking back, is *well put* for the kingdom of God."

Persistent push is indispensable to your salvation. The Bible has so much to say about "looking back" and faltering and "drawing back to perdition" because its Author knows the weak points in human nature. To enter into the strait gate requires striving. To overcome obstacles requires might in the inner man, and that comes from the Holy Spirit. Dr. Spencer tells us of a man who once came bursting into his inquiry-meeting in almost breathless excitement. The poor man had been walking back and forth between his own door and the meeting until at last he said "I am *determined* to go into that inquiry-room or die in the attempt." In that fierce fight with a wicked heart, he not only had to call on God's help, but he said afterwards—"If you expect God to help you you must be perfectly *decided*."

The Bible makes much of determination. Choose ye this day whom ye will serve. Strive to enter in at the strait gate. See that ye refuse not Him that speaketh. Quench not the Spirit. Escape for thy life. All this style of admonition and direction shows that the sinner has a host of obstacles between him and heaven; and he must push his way through, or perish forever. Do sinful associates hinder you? You must turn away from them, or stop your ears to their ridicule. It is better to stand the laugh of fools in this world than the frown of God in the next. There is not a hindrance in your path that cannot be swept away at once, if you are but determined, and will but invoke the aid of the almighty, all-loving Jesus. What wont move, can be made to.

I wish I had time and space here to speak of those ice-floes which gather around the bows of our churches—the worldliness, the sluggishness, the neglect of prayer, the selfishness, the skepticism, the unbelief. These freezing masses clog our path and stop our headway. There has got to be more power from on high, or we are ice-bound. That power will not come unless we seek it, and cry earnestly for it with penitence and searching sincerity. One thing more let us remember, and that is that if souls are perishing for lack of Christian effort while we lie clogged by our own sins, then are we guilty before God; we leave them to perish. —(*N. Y. Evangelist.*)

AN ACT OF FAITH.

(*Recorded by the late Mrs. Phœbe Palmer.*)

It was at a Camp-meeting near C——. There was a large number of persons gathered, many of whom were earnestly seeking the blessing of holiness. A bench was placed in the centre, extending nearly through the place where we were assembled. This bench was crowded on either side, brethren on one side, and sisters on the other, while numbers seeking the same grace were endeavoring to kneel as near it as they could.

The seekers seemed very much engaged, and earnest in their intercessions. In accordance with the practice which prevails in that part of the country, some four or five prayers were offered in succession before rising: during which lengthy period, these importunate seekers of holiness still remained bowed in deep humility before the Lord.

I rose, and said: "We have now spent a long time in prayer; and prayer, as we all know, is indeed important. Yet from the Bible we learn, not only the great necessity of prayer, but that *faith*, also, is urged as of paramount importance, inasmuch as 'without faith it is impossible to please God.' Now, as we have spent some time in prayer, shall we not devote a little time to the specific exercise of *faith?*".

The proposal seemed to have something spiritually electrical about it, and met with general favor. I think several ministers were present, and the one in charge of the people, at whose tent the meeting was held, suggested that every kneeling seeker of perfect love should rise and stand, while the proposal from Sister P——was being attended to. There they stood, the brethren on one side and the sisters on the other. For a moment, the experiment seemed formidable. I had been telling them of the utter imposibility of believing until an entire, and perpetual, and unconditional surrender of all their redeemed powers had been made to God, through Christ.

I now inquired of the brother who stood farthest from me, at the head of the bench, if he was prepared *now* to make this complete and eternal surrender? He said it was his intention to do so, and so far as he knew he was willing. I pointed out the difference between being willing to do a thing, and actually *doing* it; and observed, "There is something for you to do. There must, indeed, be a specific act of surrender—a part of the work of your salvation which you, as a *worker-together* with God, must perform. You have not wrought this willingness in your heart, neither could you have done it, any more than you could have created a world. This willingness wrought by God, in your heart, brings a fearful responsibility on your part, and requires you to take the next step necessary to your salvation, which is, to make this specific and everlasting surrender.

"Do you present your all a living sacrifice to God through Christ?"

A solemn pause ensued, when with deep solemnity he said:

"I do."

"If you should hear a voice sounding from the highest heavens, saying, 'I will receive you,' would you believe that God would now receive your offering?"

"I *would*."

"Do you believe the Bible to be as truly the *Word of God* as though you could hear Him speak, as He did on Sinai?"

"Yes."

"Then do you not believe that He now, in accordance with His Word, *does* accept? Not that He has accepted, or will accept at some future time, but that He does just now, as you comply with the conditions upon which He promises to receive? Do you take Him at His word?"

With the most prayerful, intense, and almost breathless interest, we waited the answer—when in a moment his countenace changed, and with ecstasy he exclaimed—

"I do! Glory and honor, glory and honor be ascribed unto God and the Lamb!"

But we could not linger. As we passed on, the wonderful effect of a simple reliance on God's word, in this brother's case, only tended to inspire the faith and courage of each of the rest, as they in turn were individually questioned.—(*Guide to Holiness.*)

DIVINE PROMPTINGS.

Who can doubt but that the Lord often touches the springs of the human will and sways the free purposes of a consecrated heart in the right direction? A beautiful and marked illustration has just come under our observation.

A few weeks ago, a brother far away in India, and engaged in the self-supporting mission work, wrote us to continue sending him Divine Life, saying, he could not do without it. He generously proposed to pay for it, but regretfully said he could not do it at present. He had no doubt but the Lord would provide the means in some way. Of course we granted the Missionary his request and simultaneously we thought there might be hundreds of ministers and missionaries in like circumstances, equally hungry and appreciative. To such we felt a desire to supply Divine Life gratuitously but lacked the means. We talked the matter over, and thought of inserting a call in our pages, as others have done, for that purpose. From this, however, we shrank, lest it might seem like forcing Providence and lay us open to the charge of mercenary designs.

Accordingly, we suspended action and concluded to trust God and do the best we could with what means we had.

Yesterday we received a check from a man two thousand miles distant, a man whom I never knew, but who, having come across Divine Life, has been reading it for a year or more past. In his letter he said he would place no restrictions upon me, but directed that at my own discretion I should select a hundred ministers and send Divine Life to them for one year. This verily we will faithfully, thankfully, prayerfully do. We are interdicted from giving the name of this good brother.

Indeed, we are not at liberty to say anything that would indicate who he is or where he lives. He acts strictly upon the principle, "Let not your right hand know what the left hand doeth."

Is not this a clear instance of Divine promptings? The need existed and we were feeling

and talking about it in our home, but he knew it not, and yet at the right moment he sends us the required aid.

About the time he must have mailed the check, we witnessed the farewell greetings of three lady missionaries who went out to India, under the auspices of the Women's Foreign Missionary Society. Several other ministers were sent out in the same vessel under the direction of the Parent Society. Also some under the unique authority of William Taylor. To some of these we promised to send DIVINE LIFE, and wished for ability to supply all. But such was our distrust, we are ashamed to say, that we did not do it. Now we stand rebuked before the Saviour who says, and has ground to say, "Oh, ye of little faith."

Though our generous friend will not permit us to thank him by name, he will allow us to say right heartily, *Thank the Lord.* We have begun to make the selection and DIVINE LIFE is now travelling to some, sped by this brother's munificence. A. LOWREY.

(*Divine Life.*)

Miscellany.

—Dr. Cuyler in *N. Y. Evangelist*:

It is amusing to read some of the impudent essays and criticisms of nineteenth century Rationalism, and to watch their exultation when their powder-blast explodes and throws up a quantity of sand into the air. They imagine that they are undermining "the faith once committed to the saints." One popular author —from whom we might expect better things— has published a prediction as to the religion which is to *succeed* the religion of Jesus Christ! He might as well describe the luminary which will yet displace the noonday sun. The best answer to all the skepticism of the day is a personal experience of Jesus Christ, as a living, all-sufficient, underlying power in the soul. If I *know* Christ, what is it to me that some scoffer, who has never tried Him, makes mock at the atonement as "a barbarous doctrine of the shambles," and at heaven as an oriental fiction? His ignorance is no disproof of my actual knowledge. His conjectures are no answer to the absolute *fact* that Christ liveth in me. I can afford to pity him as he flounders in the quicksands, and to pray for him too that before he dies he may get his weary feet on the Rock.

TELEGRAPHIC NEWS.

London, March 17th: The Boers have accepted the conditions of peace proposed by the British, reserving, however, a few points.

St. Petersburg, 17th: The *Journal de St. Petersburg* states that His Imperial Majesty the Czar will follow his father's reforming and pacific policy.

Athens, 17th: The Greek Government has rejected all the proposals made by the Porte in settlement of the frontier question.

London, 18th: The *Times* of to-day publishesa paragraph stating that it had been intended to complete the evacuation of Kandahar by the 15th April, but that the Ameer had requested the British to postpone the evacuation until he had made arrangements to take over the city and province.—Latest advices from Natal state that the transport Booldana, with reinforcements from Bombay, has arrived at Durban.—The asmistice with the Boers has been further prolonged, until the 21st instant.

St. Petersburg, 18th: The Russian Government has issued a circular despatch to its representatives abroad which is of a pacific nature. It states that the policy of Russia has been fully developed externally, and that the protection of her honour and the maintenance of the security will alone divert her attention from the primary work of internal development.

Paris, 18th: The French loan of one milliard has been covered twenty-fold.

Constantinople, 18th: The Ambassadors of the Great Powers now recommend Greece to accept the proposals made by the Porte in October last in solution of the frontier question, which were that the frontier line should start north of Volo, proceeding south of Larissa, Metzovo, and Janina, and terminate at the mouth of the river Arta. In addition to this, the cession of the Island of Crete to Greece.

London, 19th: The Marquis of Hartington, replying to a question in the House of Commons last night, said that the paragraph published by the *Times* on that day in reference to the evacuation of Kandahar was unofficial and inaccurate. Communications, he said, have been exchanged between the Indian Government and the Ameer respecting Kandahar for considerable time past, but it was inexpedient to communicate the nature of the same to the House at present. The Viceroy of India had been asked if he thonght it desirable to afford Parliament any further information on the subject.—The *Times* of to-day reiterates the statement it made yesterday that the Ameer has requested the evacuation of Kandahar to be postponed, and declares the authority of its information to be unimpeachable.—The House of Lords have finally passed the Irish Arms Bill.

21st: The *Daily News* published a paragraph stating that the terms of peace arranged with the Boers include a Royal Commission of Enquiry into their grievances, and stipulate that the Boers return to their homes, whist the Britsh garrisons in the Transvaal are to maintain their present positions. —She *Daily News* publishes a telegram from Merv stating that the plain between Tejend and Merv is without water, and is impracticable for marching an army across. The telegram states further that the Russians are close to Tejend, but it is believed they will not make an attempt to move on Merv this year, if at all.

22nd: Their Royal Highnesses the Prince and Princess of Wales have started for St. Petersburg. —The Chancellor of the Exchequer in the House of Commons to-night announced that the Budget would be submitted to the House on the 4th April.—The introduction of the Irish Land Bill is fixed for the 7th April.—The Parliamentary Easter recess begins on the 8th April.—The Marquis of Hartington, replying to a question in the Commons, said the Ameer had agreed to take over Kandahar, and that his troops were expected to arrive there at the commencement of April. The British force at Kandahar, his Lordship said, was prepared to leave on the arrival of the Ameer's troops.—The Marquis of Hartington, in the House of Commons last night, said the Viceeroy of India had informed the Ameer Abdul Rahman that the Government of India contemplate with satisfaction the handing over to him of Kandahar, and will recognise his government when he has established it, and will generally assist him as at Cabul by limited material help. His Lordship added that several more powerful Kandahar Sirdars have tendered their allegiance to the Ameer.—It is reported that the armistice with the Boers has been prolonged for fourteen days. The sole objection raised by the Boers to the peace conditions is on the question of surrendering their arms.—The Royal Commission of Inquiry into the Boers' grievances will include the Governor of Cape Colony.

23rd: The Premier, replying to a question in the House of Commons last night, said that the Boers have accepted the following conditions of peace, viz.:—That the suzerainty of the Queen is acknowledged by the Boers; that complete autonomy is granted by the British Government to the Transvaal, but that the former controls the foreign relations of the latter; that a British resident be allowed at the capital; and that a Royal Commission, composed of Sir Evelyn Wood, the Governor, and the Chief Justice of Cape Colony, shall arrange the native frontier question, and also as to whether the Transvaal is to lose any territory eastward. The Boers will disperse to their homes, and the British garrisons will remain in their present positions, pending the definite settlement of affairs; and the British troops will make no further advance. Advices from the Transvaal state that the Royal Commission of Enqiry will shortly proceed to Heidelberg. —A crowded and enthusisstic meeting of citizens was held last night at the Cannon-street Hotel to protest against the abandonment of Kandahar.

Athens, 23rd: In the Greek Chambers to-day the President of the Ministry said that war with Turkey, though very near, was not inevitable.

London, 24th: The Kandhar question still excites public attendtion, and meetings are being held throughout the country to protest against the abandonment of the place.—Sire Richard Temple is ill.—News has been received that the opera house at Nice has been completely burned down, and that nearly one hundred of the audience perished in the flames.

PASSANGERS SAILED.

Per Str *India*, 19:

For Naples.—Mr and Mrs W T Howard, Dieutenant Wheatly, Mr and Mrs F Tucker, Mr G A G Shame, Capt Tabb, Mr C H Vowell, Mr Mackintosh, Mr and Mrs Lennan and infant, and Captain Royds

For Genoa or Marseilles.—Mr Birkmyre, Mr J McNair, and Mr and Mrs Macpherson.

Per P and O Str *Teheran*, 24:

For Southampton.—Col and Mrs Bradford, child and infant, Rev and Mrs G Onslow, and Mr J J Nettleship, Lt I G Morris, Mr C W Angus, Mr M N Basil, Mr M S P Aganoor, Mr A Parkinson, Mr J Rayner, Mr J Yeo, Mr J Gosden, Mr E Ashworth, and Mr A Henderson.

For Brindisi.—Lt Col and Mrs Mignon, Mr G Steveuson, Lt Ridley, 4th Regt., Capt Muir, General Trevor, Col Owen Williams, Mr Silbiger, Mr C J K Watson, Mr and Mrs Ferween, Mrjor Bryan, Mr Seymour Elwin, Dr and Mrs Owen, Capt Sutton, 8th Hussars, Col Horace Browne, Mr R Fagan, Mr and Mrs Allen, and Mr and Mrs Panity.

For Venice.—Mr H F Newberry, C S, and a friend, Surg-Major and Mrs Sutherland, Mr G Froeschmann, Mr W Finekh, Major and Mrs Pearl and child, Mr W A Talbot, Colonel and Mrs Bigge, Capt J A Duke 17th Lancers, Mr A O Armstrong, Capt and Mrs R H Forrest, Mr and Mrs J Doyle Smithe, Mr. A H Gawenlock, and Lt-Col W and Mrs Campbell.

For Suez.—Mr and Mrs Dougherty, Mr D Fitzprtrick, Mr and Mrs C Douglas, and Mr N L Griffin.

PASSENGERS ARRIVED.

Per P and O Str *Rosetta*, 21:

From Southampton.—Mr and Mrs Rogers, Mr and Mrs Wigg and 4 daughters, 2 Misses Partington, Dr Wigg, Mr Gordon, Mr Dickson and son, Mr and Mrs Edwards and 2 infants, Mr W F Burrows, Mr Paterson, Mr W J Rainham, Major and Mrs Owen and child, Mr W J Caton, Mrs Sinclair, Mrs Hamilton Smyth, Mr McMaster, Lieut-Col and Mrs Davis, Mr and Mrs Rose, infant 2 children, and E F Servant, Madame Coates and infant, Captain Almond, Miss Herbert and Maid, Mr C Ray, Mr J Beal, Lieut Comd Roldero, Mr G Vaughan, Sergt Master and Tailor Waterfield, Dr A L Adams, Miss Scott, Martha Elford, Eliza Hill, Major Barker, Mr H Russell, and Lieut W H B Morris.

From Brindisi.—Mr and Mrs Brown, Miss Wylie, Mr J Nutter, Mr and Mrs T R Grant, Dr and Mrs Cleghorn, Mr W Holland, Brig Gl Hughes, Maj H A Lewes, and Mr and Mrs Larsen.

From Venice.—Mr and Miss Mayne, Major and Mrs H C Marsh, 2 infants, and E F Servant, Mr Byramjee Shapoorjee, Mr B G Sella, Mr E Frevogel, and Lieut-Col Walsh.

From Malta.—Baron d' Boccard.

Domestic Occurrences

MARRIAGES.

SMEATON—MENZIES—March 17th, at St. Andrew's Kirk, Bombay, by the Rev. D. Macpherson, D.D., Mr, James Smeaton, of Bombay, to Miss Kate Menzies, of Drymen, Stirlingshire, Scotland.

PRESSICK—CANNON—March 17th, at St. Andrew's Kirk, Bombay, by the Rev. Duncan Macpherson, D D, assisted by the Rev Robert Jeffrey, B A Mr Henry Pressick to Miss Jessie Cannon, of Bombay.

DEATHS.

FAULKNER—Feb. 10th, at Brampton, Huntingdonshire, Alexander Faulkner, Esq late Deputy Commissioner of Customs, Bombay Presidency, aged 58 years.

HEARSEY—March 24th, at Bombay, Reginald D'Herci Hearsey, youngest surviving son of the late Lieutenant General Sir J B Hearsey K C B late commanding 21st Hussars, and brother of Mrs G O 'B Carew, Marine House, Bombay, aged 19 years.

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Dr. George Sinklair, 31st December 1881, Rs. 7-10; S. Holland, 6th August 1882, Rs. 10; Rev. G. K. Gilder, (for Postage) 16th November 1881, Rs. 3-4; Robert Stanes, 22nd June 1882, Rs. 10.

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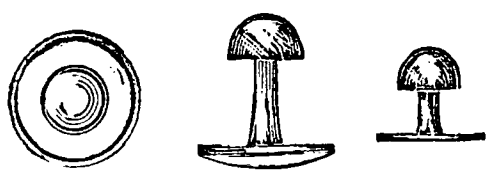

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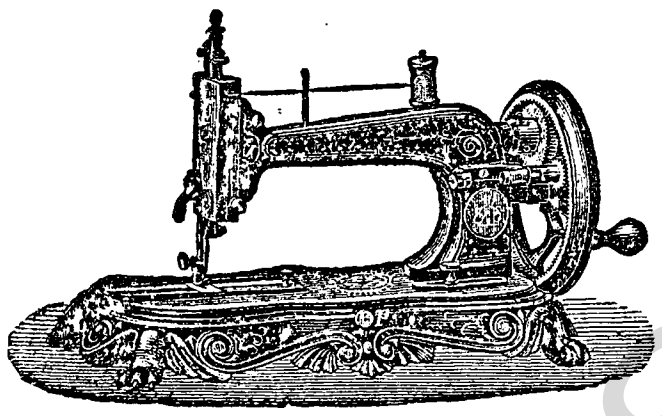

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